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MEDICAL PHILOSOPHY.

BY D. A. GORTON, M.D.

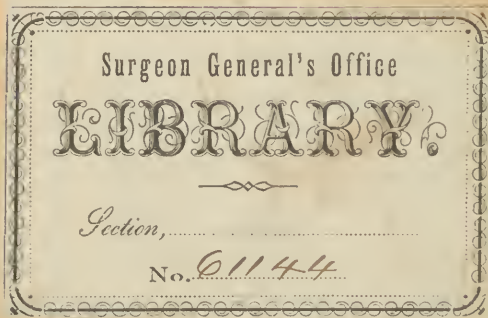
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THE DRIFT
OF
MEDICAL PHILOSOPHY.
AN ESSAY.

By D. A. GORTON, M.D.

REVISED EDITION.

"Give me the liberty to know, to utter, to argue freely, according to conscience,
above all liberties."—MILTON.

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PREFATORY NOTE.

THE little brochure which is herewith given to the public for the second time, was originally read before the "Homœopathic Medical Society of the County of Kings," August 6, 1872, and printed in the "Transactions of the Homœopathic Medical Society of the State of New York," of that year.

Those who saw it in the old dress will hardly recognize it in the new. The title has been changed, and the whole essay revised and improved. Some new matter has also been introduced; ill-stated, incorrect, and obscure points remodeled and elaborated; and while the general principles advocated have suffered no material modification, many blemishes, typographical and others, which seriously disfigured the pages of the old edition, have been measurably eliminated from those of the new.

I have been repeatedly urged, by numerous friends, both professional and lay, to make this revision; and if yielding to their kind persuasion prove of some little service to earnest, truth-seeking students, of any profession or following, I shall feel that the labor it has cost me has not been wholly unrequited.

D. A. G.

BROOKLYN, N. Y., August 17, 1874.

“MAN is but half understood if he is observed only in health. Sickness constitutes part of his moral, as well as of his physical existence.”
—*Broussais' Irritation and Insanity.*

“He who follows certain arts or practical rules, without a knowledge of the science on which they are founded, is the mere artisan or the empiric; he cannot pass beyond the practice-rules which are given him, or provide for new occurrences and unforeseen difficulties.”—*Abercrombie's Intellectual Powers.*

THE DRIFT OF MEDICAL PHILOSOPHY.

THE profession of medicine is, perhaps, the most comprehensive of all the learned professions. While the profession of law comprehends the social and political relations of man, and the profession of theology embraces, for the most part, hypotheses concerning the existence and attributes of the Supreme Being, as distinct from and independent of nature and terrestrial things in general, that of medicine comprehends the whole nature of man; his normal and abnormal conditions; and his relations to nature, as well as to the supreme authority in nature,—the Infinite. Medicine is, therefore, intimately associated with all the sciences connected with matter and mind,—the material and the spiritual,—and possesses within itself a philosophy peculiarly its own.

I.

THE LEGITIMATE PRIMACY OF THE MEDICAL ART.

The supremacy of medicine is a matter of vast importance. Problems of the deepest interest await for solution the development of that science. In the grand correlation of the sciences, now in silent, peaceful progress, that of dogmatic theology seems

not unlikely to disappear, and in the place it has so long usurped in philosophy will arise a natural theology of broad and rational proportions. The science of medicine, on the other hand, will suffer no disintegration, but continue to enlarge its bounds, the sphere of its influence, performing an ever-increasing rôle in the moral as well as the physical regeneration of the human race. If man is really to be born again, medicine will play no unimportant part in the process, but will give him the benefit of its superior skill and knowledge. The remark is no irreverent figure of speech: it is uttered rather in a spirit of earnest conviction. The world is full of evidence of the growing influence of the medical art in this direction. He who runs may read it.

It is foreign to the purpose of this essay, however, to enter upon a lengthy discussion of these views. The subject is too large, the problems too vast; and yet, since they are so creditable to the scope and moral and intellectual influence of the medical art, I cannot forbear to give them a passing notice.

The history of medicine and the progress of psychological knowledge clearly show that the scope of medicine grows more and more comprehensive; is, in fact, widening the sphere of its influence in a psychological direction; resolving the solution of the most intricate problems of brain and mind, and the morbid phenomena which have their origin in mental perversion; embracing the various forms of cerebral disease and of moral disorder dependent thereon; including many of those unhappy vices of the human family which have hitherto been chiefly treated by prayers, sacrifices, penances, and spiritual incantation. Unless,

indeed, the evidence in support of this conclusion is deceptive, the time will come, nay, is already upon us, when many of the crimes and misdemeanors which are now expiated upon the gallows and in the penitentiary will be treated with medicine; the moral delinquent regarded more as a victim than a vixen; as sinned against more than sinning. The development of medicine is as certain to lead to this conclusion as it is to show that sin ever has a pathology, or that the proximate causes of crime are sometimes as material and palpable as gout or gastrosis.

Physiologists are slow to recognize in man a physiological unity, with diversity of functions in that unity. They, for the most part, persist in regarding him as a dual creature, consisting of a body and a soul, permeated and acted upon by two antagonistic principles, the one good, the other evil. The conception is sufficiently archaic to be obsolete; but, nevertheless, it continues to exercise a powerful influence upon the popular mind, and even upon moral philosophy itself. The intelligent observation of modern times leads me to believe that this easy explanation of the phenomena of good and evil is too clearly fallacious to long endure. Broussais long ago pointed out that the phenomena of the pathological state are simply prolongations of the phenomena of the normal state beyond the normal limit of variation.* If this

* "The luminous maxim of M. Broussais, which lies at the foundation of medical philosophy,—that the phenomena of the pathological state are a simple prolongation of the phenomena of the normal state beyond the ordinary limits of variation,—has never been duly applied to intellectual and moral phenomena: yet it is impossible to understand anything of the different kinds of madness if they are not examined on this principle. Here, as in a former division of the science, we see that malady is the way

principle were carried out to the explanation of the morbid phenomena engendered by disorders of the brain and nervous system, much that is now obscure or falsely interpreted in morals would submit to a rational elucidation. I am strongly averse to the habit of prophesying, and yet I cannot forbear to express my conviction that the day is close at hand when the various abnormal psychological phenomena—sin and psychosis—will be traced to two clearly-defined fundamental causes. The first division would constitute a class of morbid phenomena usually and properly recognized as wicked, sinful; occurring in individuals whose bodily and mental soundness are above suspicion or reproach, and which arises solely in the disproportionate size and activity of the bodily and mental organs and functions; a state entirely due to errors of conception in the first place, and improper training and development in the second. A person thus constituted would necessarily exhibit phases of character in striking contrast to that of a harmonious, well-balanced one; falling into excesses in one direction or another, according to the circumstances in which he lives, or the force and nature of the temptation to which he is exposed.

It will be observed that this hypothesis is based on that originally brought forward by Dr. Gall, viz., the plurality of the mental functions. One may measurably reject the teachings and pretensions of phrenology, and yet reasonably accept the fundamental

to understand the healthy state. Nothing can aid us so well in the discovery of the fundamental faculties as a judicious study of the state of madness, when each faculty manifests itself in a degree of exaltation which separates it distinctly from the others."—*Positive Philosophy*, Eng. tr., p. 394.

doctrine of its great founder. The doctrine of plurality of the mental functions is essential to an explanation of diversity of mental gifts; and the researches and observations of modern times, notably those of Dr. Ferrier,* leave no longer room for a rational doubt of its essential truth.

Hence it requires no great stretch of the imagination to understand what would be the natural result of having the mental organs disproportionately developed, or their functional activity unbalanced. What is observable in the lower organs and functions, where, for example, the arm of a blacksmith, the wrist of a pianist, or the biceps of a boxer becomes unduly developed, even to atrophy of other parts of the physical system, is equally manifest in the partial and unequal development of the nerve-centres and functions of the mind, and the phenomena of unbalanced, eccentric conduct and impulses of a perverse individual. In the absence of mental symmetry, equality of mental development, much of the hasty, intemperate, unreasonable, not to say foolish, behavior of human beings in a state of perfect sanity becomes easy of comprehension, without the necessity of in any wise admitting the fanciful doctrine of demoniacal possession. If one organ in the mental economy be preternaturally developed, others are necessarily impoverished and weakened. The principle is as applicable to the economy of mind as it is to that of muscle.

Among the complex and diverse elements or apti-

* See Medical Reports of the West Riding Lunatic Asylum, vol. iii., 1873.

tudes of the human mind, the strongest, unless restricted by exterior influences, necessarily dominates the others, and despotically dictates the course of life and conduct. If, for example, intellect predominate in an individual, he instinctively engages in intellectual pursuits. If conscience and the emotions predominate, he is naturally religious, and considerate of the rights of others, even to the neglect of his own. If, on the other hand, the animal propensities predominate over both intellect and emotion, he is inevitably selfish, even to perversity. The law of such a character is the law of the purely animal life. The interests of self are pursued regardless, possibly at the expense, of the rights and interests of his fellows; exhibiting phases of cruelty, greed, and selfishness of which the animal kingdom by no means furnishes the most conspicuous examples.

Now, the ideal character comprehends a consistent balance of influence among these diverse and antagonistic elements of the mind. In him the mental and corporeal organs and functions accommodate themselves to each other in such a manner that no one organ or function, or group of organs or functions, gains undue influence in the character; but the force and influence of each are so appropriately adjusted to the others as to give the characteristically human, or Christlike ascendancy to the whole being. This is the physiological conception of a perfect man; nothing but disease could degrade the true nobility of his bearing, or demoralize the genuine quality of his thoughts, impulses, and aspirations.

The second class of morbid psychological phenomena would include *all that vast category of mental*

actions which is inconsistent with mental soundness, and which proceeds entirely from nervous disease. Those actions are, in fact, mental symptoms of physical disorder, the cause of which was referred by Broussais to *irritation*. Many of these symptoms are analogous to those of the first class; and none but an expert in disorders of the mind can always distinguish the one class from the other. And yet their causes are widely different,—as widely different as are the causes of health and disease.

If there be any difficulty in apprehending the meaning of this imperfect statement of an obscure subject, it will be obviated by referring to characteristic illustrations from life. The case of Ruloff, who was hung for murder at Binghamton, New York, three years ago (May 18, 1871), forcibly illustrates one phase of this subject, viz., *that of moral perversion occurring in a state of perfect health*. For a series of years this unfortunate man had been perpetrating the most revolting crimes. He does not appear to have been influenced to this course by any special delight in wrong-doing, as is so often the case with congenital criminals. He was dominated by a single idea, to which he resolutely bent the best energies of his life, and remorselessly put out of the way whatever seemed to him to conflict with its development. That one idea, the finding in the Greek the key to a universal language, possessed him. It involved a purely intellectual problem; and in its solution he spent his life's warm blood, as unsparingly as if it involved interests of the highest human importance. Nothing is more natural than that he should have become a prodigy in learning and intellect, for his moral and

religious nature had been persistently impoverished and dwarfed for their benefit. The course he pursued was calculated to unbalance a character sadly unbalanced in its beginning. The fruit it bore was unpalatable and bitter; the consequences wicked and miserable, but by no means unnatural or illegitimate. He was possessed of strong points of character, stamped with an unhappy destiny. The lower passions of his nature were remarkably strong and ungovernable, impelling him, in spite of an ambition occasionally manifest to lead a high-toned, honorable life, to commit acts of the grossest immorality. His physique was strong and apparently well proportioned, but heavy and coarse-grained, exhibiting that low type of organization which has been so frequently remarked as characteristic of criminals of his class. Besides, he seemed wanting in moral sense and manly courage, and that sensibility to moral and religious teaching which is peculiar to inveterate criminals. That he was of sound mind was attested by a committee of experts especially appointed by Governor Hoffman to examine him. Moreover, dissection of his brain revealed no visible trace of disease of the cerebral substance or of its meninges. The cerebral convolutions were remarkable for size and depth, as was also the brain for weight and consistency. The head, however, was low; its most remarkable development being antero-posterior and basilar. "The proportion between the weight of the cerebrum and the remaining divisions of the encephalon was less than the average; or, in other words, the relative weight of the cerebellum, pons varolii, and medulla oblongata to the cerebrum in Ruloff's brain was as one to

seven; while the average proportion, as made out by Professor Reid, in brains of persons between fifty and sixty years of age,—seventeen having been examined,—was one to eight and one-eighth.”* The moral conduct of the man was in striking conformity to the indications of his cerebral development. Its deviation from the strict line of moral rectitude it is impossible to attribute to any morbid taint or criminal neurosis, but solely to a disproportion of the cerebral organs, and a consequent lack of mental poise and balance. This unfortunate organization descended to him from the centuries, and was perpetuated by a vicious course of mental culture.

One may reasonably doubt whether society, in hanging such creatures, deals justly with them, or makes the best possible use of them. It is impossible for me to discover moral responsibility in an individual who is thus unbalanced, and so greatly wanting in moral sense. Neither can I close my eyes to the fact, the most palpable and painful of all, that these unfortunate creatures are not the authors of their own being, nor the architects of their own unhappy destiny; and even if they had a moral sense graciously given them, could not be justly expected to answer for all the excesses into which exacting impulses, not of their own making, continually impel them. They are creatures of abnormal conditions; victims of unhappy circumstances over which they have no control, nor hand in making, and against which it is the duty of an intelligent society to give them protection and

* *Medico-Legal Notes on the Case of Edward H. Ruloff*, by George H. Burr, M.D. *Journal of Psychological Medicine*, vol. v. p. 739.

succor, instead of blindly joining in a crusade of oppression and extermination. To hang such creatures seems to me not altogether unlike the guilty inflicting punishment upon the innocent, in order to escape the consequences of his own misdoings; an injustice which is most repugnant to every mind with a just appreciation of the subject, or with a capacity equal to a sustained view of the relations of cause and sequence. To my mind, the act of putting to death the wicked is a species of savagery analogous to that of animals which lay to and devour their own young; and far more monstrous than the custom of *exposing* feeble and infirm infants, so often indulged in by the ancients, and which is not altogether extinct in the north to-day.⁽¹⁾

Returning from an unavoidable digression, I remark that, however blind and fortuitous the treatment of these miserable accidents of society may be, this case of Ruloff is an extreme type of those cases the proximate cause of which must be sought in errors of heredity and mental culture, and not in disease; and the cure of which must be effected by moral training, and not by medical treatment. It is in dealing with perversity of that type, evils of that class, that the gospel of Christ is peculiarly efficacious. To it they should be rigorously subjected.

On the other hand, I cannot better elucidate my meaning respecting the nature of that species of perversity arising in nervous disease, than to cite as an illustration a case which came under my own personal cognizance.

L. R. was a man past the meridian of life; wealthy, good antecedents, well educated; a member of an

orthodox church in good standing ; originally a good husband, and a kind, indulgent father and friend ; and possessed the confidence and esteem of the polite circle in which he moved. In early manhood he was kind, courteous, and companionable to all, and especially so to his wife and family. A few years later he began to complain of dizziness in the head, and pain and numbness in the lower extremities ; and still later, of the occasional loss of the use of the latter. While these symptoms were in progress a perceptible change was going on in his heart and mind. By degrees he grew more and more taciturn, reproachful, and quarrelsome. His wife became the unjust object of jealous suspicion, and cruel, abusive treatment. He lost his self-possession, as well as his self-respect ; became profane, sometimes grossly vulgar, breaking faith with the claims of both propriety and morality. Meantime, his bodily sufferings increased, until finally complete paralysis put an end to his life. A post-mortem examination revealed the existence of a tumor as large as a hen's egg in the base of the brain, impinging upon the medulla oblongata. This fact was accepted at once as an explanation of that unhappy transformation of character which had been an enigma to the members of the profession who attended him, and a source of grief and mortification to his family and friends.

A case given by Dr. Forbes Winslow is equally pertinent in this connection. It is that of a lady, aged forty-five, who suddenly experienced an extraordinary change of moral character. She was happily married, well educated, sweet-tempered, moved in good society, and had a mind deeply imbued with "the benign in-

fluence of religious principles." Then "she became irritable from trifling causes; was continually quarrelling with her husband and servants; discharged her tradesmen, accusing them of acts of dishonesty; and offending many of her most intimate friends and relations by her cold and often repulsive manner. This state of mind continued two years, during which period she played the capricious tyrant within the sphere of the domestic circle. . . . A new phase of the malady, however, exhibited itself. She one day accused her husband of gross infidelity." And when proofs were demanded, "she immediately produced several anonymous letters which she had received, containing a minute, circumstantial, and apparently truthful account of her husband's misconduct. . . . No person doubted the genuineness of these letters. Her friends, however, refused to recognize, even at this time, her actual morbid state of mind. She subsequently had an epileptic seizure, followed by partial paralysis." Not until after this event was it discovered, says Dr. Winslow, "that this lady had written the anonymous letters to herself, accusing her husband of infidelity, had addressed and posted them, and had eventually become impressed with the conviction that the letters were written by a stranger, and contained a true statement of facts."*

It must be exceedingly gratifying to believers in the popular theology, who have friends thus unhappily affected, to be assured, even if not until after their death, that the true cause and rationale of such depravity are not due to possession of the devil, nor to

* *Obscure Diseases of the Brain*, pp. 157, 158.

an estrangement of the soul from God, but to the presence in the blood and brain of a real, tangible, demonstrable disease. This is a grand, scientific revelation which mankind fail to estimate at its true value, or for which they show no proper appreciation.

While the distinction I have thus endeavored to point out between two distinct causes of immoral phenomena is not generally recognized by the profession, or, if recognized, is regarded as too abstract for practical utility, the close connection subsisting between physical disease and crime, and crime and insanity, has long been observed by medical writers. It is, indeed, an inviting field for the physician and physiologist, and most industriously are they at work in it; so that the prophecy made at the outset of my essay is in the course of being rapidly fulfilled. Thus says Dr. Maudsley:

“We may accept, then, the authority of those who have studied criminals, that there is a class of them marked by defective physical and mental organization; one result of their natural defect, which really determines their destiny in life, being an extreme deficiency or complete absence of moral sense. In addition to the perversion or entire absence of moral sense, which experience of habitual criminals brings prominently out, other important facts disclosed by the investigation of their family histories are, that a considerable proportion of them are weak-minded or epileptic, or become insane, or that they spring from families in which insanity, epilepsy, or some other neurosis exists, and that the diseases from which they suffer and of which they die are chiefly tubercular diseases and diseases of the nervous system. Crime is a sort of outlet

in which their unsound tendencies are discharged; they would go mad if they were not criminals, and they do not go mad because they are criminals.”* And in his paper, “The Hereditary Nature of Crime,”† from which Dr. Maudsley quotes, J. Bruce Thompson says:

“In all my experience I have never seen such an accumulation of morbid appearances as I witness in the post-mortem examinations of the prisoners who die here. Scarcely one of them can be said to die of one disease, for almost every organ of the body is more or less diseased; and the wonder to me is that life could have been supported in such a diseased frame. Their moral nature seems equally diseased with their physical frames; and whilst their mode of life in prison reanimates their physical health, I doubt whether their minds are equally benefited, if improved at all. On a close acquaintance with criminals of eighteen years’ standing, I consider that nine in ten are of inferior intellect, but that all are excessively cunning.”

The conclusion which that observer reaches respecting the physical organization of the criminal class, as summarized by Dr. George Edward Day, F.R.S., is as follows: “There is a low type of *physique* indicating a deteriorated character which gives a family likeness to them all. The reason of this likeness is that the class forms a community which retrogrades from generation to generation. The low physical condition of the juvenile criminals seen at reformatories, etc., is at once obvious, if they are compared with the healthy, active children of ordinary schools. They are puny, sickly, scrofulous, often deformed, with pe-

* Responsibility in Mental Disease, p. 31.

† Journal of Mental Science, vol. xv.; *loc. cit.*, p. 31.

cular, unnaturally-developed heads, sluggish, stupid, liable to fits, mean in figure, and defective in vital energy; while at the same time they are irritable and violent, and too often quite incorrigible. The adults usually have a singularly stupid and insensate look, which often approaches to the diabolical. The color of the complexion is bad, and the outlines of the head are harsh and angular. The boys are ugly in features, and have a generally repulsive appearance. The diseases of criminals are a proof of their low type and deteriorated condition; their deaths being mainly due to tubercular diseases and affections of the nervous system.”*

The observations of Mr. Thompson conform with remarkable unanimity to those of Dr. Despine, in his *Psychologie Naturelle*, and also to those of many others who have had experience in this field of psychological inquiry. The association of physical disease with a predisposition to crime is in fact so constant a phenomenon that he would, indeed, be a bold man who should have the temerity to deny its existence.

But the association of *mental* disease and a predisposition to crime is a phenomenon still more constant, as the records of prisons and insane asylums go to prove. Dr. William A. Guy, F.R.S., an eminent English surgeon, has given some attention to this subject as it exists in England. In an elaborate paper on the connection of crime and insanity, which he read before the Statistical Society, London, 1869, that connection is shown to be most intimate; so intimate, indeed, as to irresistibly lead one to the conclusion that the two

* Journal of Psychological Medicine, vol. v. pp. 54, 55.

phases of psychological disorder belong to the same species, and that the disorders themselves are near relatives of each other, if they cannot, of a certainty, be clearly traced to the same paternal fount. The statistics which he collected on the subject show that the ratio of insane to sane criminals "is thirty-four times as great as the ratio of lunatics to the whole population of England; or if we take," he continues, "half the population to represent the adults which supply the convict prisons, we shall have the criminal lunatics in excess in the high proportion of seventeen to one!" He concludes, therefore, "that the criminal population is much more liable to insanity than the community at large."* The fact was long ago demonstrated beyond dispute in respect to the people on the Continent; but it remained for Dr. Guy to prove that Englishmen are no exception to the laws of nature in that regard.

It is impossible for an unprejudiced individual to ignore the logic of such facts, or to fail to see in them the drift of medical philosophy. Already hints have been made in high professional quarters of the expediency of establishing a new science—Moral Pathology. Nor are they confined to medical writers alone. Many advanced thinkers in all the learned professions, in view of the permanent connection between disease and crime, are anticipating this development. To this end Mr. Lecky has observed:

"He who raises moral pathology to a science, expanding, systematizing, and applying many fragmentary observations that have already been made, will

* Journal of the Statistical Society, vol. xxxii. p. 166.

probably take a high place among the master-intellects of mankind. The fastings and bleedings of the mediæval monks, the medicines for allaying or stimulating the sexual passions, the treatment of nervous diseases, the moral influences of insanity and castration, the researches of phrenology, the moral changes that accompany the successive stages of physical development, the instances of diseases which have altered, sometimes permanently, the whole complexion of the character, and have acted through the character upon all the intellectual judgments, are examples of the kind of facts with which such a science would deal."* A moral pathology, thus comprehensive, is one of the enlightened wants of the century, and is certainly not outside the possibilities of medicine; neither is its legitimate corollary and handmaid, moral therapeutics.

Moral disease is a phrase comparatively new in medical literature. Even as late as the commencement of the present century Hunter termed hysteria the "temper disease," and it is yet so known and treated by most physicians. But a few centuries ago, epileptics were looked upon as *possessed* of evil spirits. Insanity was mere *madness*. The suicide indicated, by the very act of self-destruction, a degree of moral depravity that precluded the possibility of his ever being forgiven; his body was too unholy for Christian rites; his dust too foul to mingle with that of the saints. Whom God despiseth let not man commiserate. So at least thought the popular exponents of moral philosophy. It is needless to observe that

* History of European Morals, vol. i. p. 167.

such prejudices have been nursed in the minds of people by misguided theologians, and that they were founded on conceptions of the nature of mind and its relations quite hypothetical, but, at the same time, wholly theological. "The habit of viewing the mind," says Maudsley, "as an intangible entity, or incorporeal essence, which science inherited from theology, prevented men from subjecting its phenomena to the same method of investigation as other natural phenomena; its disorders were thought to be an incomprehensible affliction, and, in accordance with the theological notion, due to the presence of an evil spirit in the sufferer, or to the enslavement of the soul by sin, or to anything but their true cause,—bodily disease."*

Severe, uncharitable judgments, therefore, are legitimate outcomes of theologic philosophy, and become in their turn just objects of charitable consideration.

This hard, harsh, theologic judgment, together with the doctrines upon which it is predicated, are melting away before the progressive developments of medicine. It is becoming to be strongly suspected that moral delinquencies and defects proceed from a source more stubborn than human will or native preference; and, indeed, that even volition is a sequence as well as a cause of mental phenomena, and may itself be under the dominion of morbid causes. If I mistake not, indeed, a moral pathology would show that moral perversity is quite as organic as rheumatism or rheuma; and that sin is often no less an exigency

* *Body and Mind*, p. 12.

than itch, measles, or erysipelas. In fact, nothing in pathology is now more firmly established than that all the passions, as well as every moral and intellectual faculty, may become the seat of morbid disturbance, and the morbid moral phenomena engendered thereby, proper symptoms of medical diagnosis and treatment.

I may be pardoned, perhaps, for looking at the frailties of human nature so largely from the physiological point of view, for I am a physician with physiological proclivities. Barring the discussion of the *nature* of the human mind—whether it be a *cause* or a *sequence* of the nervous function—as irrelevant to the subject, common observation must convince any unprejudiced individual that the mind is, at least, *governed* by laws and relations purely physical, and that the agents of a remedial, as well as of a morbid character, influence its phenomena in a most peculiar and characteristic manner. “If the state of the blood,” to quote Dr. Maudsley again, “be vitiated by reason of some poison bred in the body, or introduced into it from without, the mental functions may be seriously deranged. We are able, indeed,” continues he, “by means of the drugs at our command, to perform all sorts of experiments on the mind; we can suspend its action for a time, by chloral or chloroform; can exalt its functions by small doses of opium or moderate doses of alcohol; can pervert them, producing an artificial delirium, by the administration of large doses of belladonna and Indian hemp.”* This is quite true, so far as it goes; but it is only a fraction of what

* Body and Mind, p. 90.

may be done to the mind by morbidic and drug agents. It is well known that particular drugs produce specific psychical effects, either virtuous or vicious, morally strengthening or depressing, by virtue of the selective affinity which they possess for particular parts of the brain or nervous centres; and that they thus have the power to modify the phenomena or function of the part acted upon,—if I may be allowed, for the moment, to beg the question of cause and sequence. The precise mode in which these effects are produced cannot be determined in the present state of physiological science. The reality of the effects, however, is not invalidated by our inability to explain that mystery. That is a subject to be definitively settled by observation and experiment. Who among close observers of medicinal actions does not know the efficacy of sulphur in obstinate contumacy? Of chamomilla in a fretful, peevish disposition? Of belladonna in certain forms of “temper disease”? Of cannabis indica in hallucinations? Of arsenicum album in drunkenness? Of china in gluttony? Of anacardium orientalis in cruelty and profanity? Of hyoscyamus in jealousy?* Of nuxvomica in maliciousness? Of sepia in licentiousness? Of stramonium in cowardice? Of opium in deficient imagination? Of pulsatilla in minds morbidly bur-

* “Hahnemann quotes from Hufeland’s Journal, xix., ii. p. 60, the case of ‘a man who became deranged through jealousy,’ and who ‘was for a long time tormented by Mayer Abramson with remedies that produced no effect on him, when, under the name of a soporific, he one day administered hyoscyamus, which cured him speedily. Had he known,’ says Hahnemann, in vindication of *similia similibus curantur*, ‘that this plant excites jealousy and madness in persons who are in health, . . . he would have been able to administer hyoscyamus from the commencement with perfect confidence of a beneficial result.’”—*Organon of Medicine, Fourth Am. Ed., Introduction*, p. 70.

dened with piety, etc.? These are some of the most prominent curative effects of those drugs upon one whose morals are thus deranged by disease; and the same drugs are frequently capable of generating these derangements in the character when administered to one in health.* So much for moral therapeutics and moral pathogenesis.

The clinical facts respecting moral pathology support the same conclusion. Rheumatism is well known to provoke ill humor, irascibility; gastrosis, peevishness, irritability; lichen excites profanity; hepatic disease, avarice; inebriation, a quarrelsome, combative humor; spermatorrhœa saps the very fountain of integrity and morality, and renders a character strong and staunch by nature weak, fickle, and faithless; mania sometimes promotes piety in perverse people, and cruelty and ill humor in minds naturally devout and religious. A case in illustration of the latter statement may be cited in that of a well-known clergyman of New York, originally of excellent moral character, who had brain-softening, and subsequently became profanely wicked, and remained so until his death. Another instance of morbid profanity came under my observation, excited by gout in the stomach; and if I am correct in my clinical observations, gouty people, in general, are not distinguished for piety. I knew an instance of avarice, caused by jaundice, in a man whose personal antecedents were most honorable and trustworthy. He was cured by mercury and a new set of teeth!

* For the influence of physical agents on the mind, see the author's "Principles of Mental Hygiene," J. B. Lippincott & Co., Philadelphia.

These observations may be a little heretical, but they are by no means new or hypothetical. "There is not a single operative medicine," says Hahnemann, "that does not effect a notable change in the temper and manner of thinking of a healthy individual to whom it is administered; and each medicinal substance produces a different modification."*

And again he observes, "Sometimes a man, who is patient while in the enjoyment of health, becomes passionate, violent, capricious, and unbearable, or impatient and despairing, while he is ill; or those formerly chaste and modest, often become lascivious and shameless. It is frequently the case that a sensible man becomes stupid in sickness; whereas a weak mind is rendered stronger, and a man of slow temperament acquires great presence of mind and resolution."†

And another interesting phase of this subject is the interchangeability of physical and psychical diseases. Maudsley mentions, on the authority of Griesinger, that "mental disorder has sometimes occurred in the course of acute rheumatism, the swelling of the joints meanwhile subsiding."‡ It is well known, too, that the cure or disappearance of consumption sometimes gives rise to mania, and conversely, the cure of mania sometimes gives rise to consumption. Hahnemann seems to have been of the opinion that "almost all affections of the mind and disposition are nothing more than diseases of the body, in which the changes of the moral faculties become predominant over all other symptoms, which are diminished; they finish by assum-

* *Organon of Medicine*, sec. 212.

† *Ibid.*, sec. 210.

‡ *Body and Mind*, p. 92.

ing the character of a partial disease and almost that of a local affection."*(²) Mania has frequently been known to supervene upon the cure of dropsy. The celebrated Dr. Mead reports an instance of that kind. The suppression of eruptive diseases often tends in the same direction. A son of the eminent Dr. Zimmerman became insane from the repelling of an eruption on the skin. And Dr. Benjamin Rush records a confirmatory instance that happened in his own professional experience. He refers, likewise, to "a young man of sixteen years of age," who "was admitted into the Pennsylvania Hospital in June, 1812, in a high state of derangement," following an attack and subsidence of measles.† Then, again, the healing of an old ulcer; the drying up of a chronic issue; the suppression of a usual discharge; the repercussion of a tumor; the cure of hæmorrhoids, etc., are frequently followed with serious affections of the mind. This phenomenon of metastasis, or the mutual correlation of bodily disease and mental disorder,—of bodily sickness and mental devilishness,—is a most interesting one; and the facts which it embraces are too common and wide-spread to be classed as incidental or transient occurrences.

Moreover, there is another phase of this subject which is of exceeding interest in this connection. It is by no means uncommon to observe mental defects associated with unblemished physiques; the peculiar taint, or morbid tendency, exhausting itself upon certain nervous centres, giving rise to many forms of

* *Organon of Medicine*, Fourth Amer. Ed., p. 187.

† *On the Mind*, p. 36.

nervous derangement, and leaving the lower bodily development untouched. Hysterical mania is often met with in women—in men, too, now and then—who possess every outward appearance of the most perfect health and symmetrical physical development. In some families we see hip-disease, spinal deformity, or other physical abnormality, with a perfect cerebral development, in one member, and a strong, well-proportioned body, and perhaps physical beauty, with insanity, or imbecility, in another. Two brothers of my acquaintance illustrate this phase of morbid phenomena in a remarkable manner. One of them possesses a most sweet and lovable disposition, but with a leg crippled by disease. The other is physically perfect, but his mind is laden with morbid impulses. In a large family of children, with defective hereditary antecedents, these phases of phenomena may be frequently observed; the hereditary vice cropping out in forms of endless variety. In one member it is hysteria; in another it is epilepsy; still another possesses a morbid appetite and gives himself up to strong drink, and dies in an inebriate asylum; and another still is convicted of a serious breach of trust, and serves out a term in the penitentiary. Then, again, one is weak in body and strong in mind; and another weak in mind and strong in body, or strong in mind with some organic disease of a fatal character,—as consumption of the lungs, or gout.

The cases of Cowper and Smart illustrate very forcibly the fact of the mutual convertibility of physical and psychical disorder. The bodily condition of the former poet improved in direct ratio to the unfavorable progress of his mental malady. Smart's

case was quite similar, as observed by Dr. Johnson, his friend, who visited him frequently during the former's confinement in Bedlam. "When Smart's case became incurable, Johnson remarked that a sensible change had taken place in his appearance,—he had grown quite fat."*

Many psychical peculiarities of less gravity than these have been observed to obey the same general law. A family of children came under my observation, in one of whose parents existed a slight eccentricity—a morbid appetite. Singularly enough, most of the children were affected by it, but in a different form from that of the parent, and in a manner differing, also, from each other. The *first* had an inveterate habit of biting his nails; the *second* of sucking her tongue; the *third* of sucking her thumb; the *fourth* had a wayward impulse of an uncontrollable character, but with a freedom from eccentric habits. It will be said, perhaps, that these peculiarities are *habits*, and of little moment. It is true, they are habits, but that they are significant in this connection is strongly suspicious from their being found so frequently associated with insane people. If they are habits, they are of the *eccentric* sort.

These observations might be much extended, if it were necessary to my purpose, for society is full of facts of this and those of an analogous character. Different minds will view them differently, according to the mental bias or stand-point of each. The stand-point from which the physiologist views them, however, admits of but one conclusion, viz., *That moral*

* *Physic and Physicians*, vol. i. p. 156.

evil and physical disease may have a common origin, and, consequently, common laws of cure ; and that a medicine that can cure the one may be equally beneficent upon the other.

A recent German writer, Dr. K. von Kraft-Ebnig,* has lately made an attempt to discriminate between moral evil and moral insanity, as Winslow† had done before him, but with success far from satisfactory. There is a difference, of course, as I have already pointed out; but their lines of divergence are often obscure and sometimes quite indistinguishable; so that much that passes in the popular apprehension for moral evil is really the result of nervous disease,—of some mental psychosis,—and would be more properly considered as modifications of moral insanity; and, therefore, justly amenable to the agencies of the medical art. The significance of the facts herein adduced gives strong support to the inference that moral insanity is more prevalent in civilized society than is commonly supposed. Indeed, it would be very difficult to find among us an individual whose moral sanity could, upon a full examination by a medical expert, be attested as being above the suspicion of a flaw or a defect; and only those evil-disposed persons, it seems to me, who could stand this test, could pass this ordeal, without a suspicion of possessing any form of morbid mental actions,—*i.e.* actions arising from brain-disease,—would be likely to find in the exclusive application of moral and religious agencies and influences the means of a radical

* Vide Journal of Psychological Medicine, July, 1872.

† Vide Obscure Disease of the Brain, p. 150, *et seq.*

and permanent reform. It is safe to affirm, I think, that neither Faith nor Prayer nor relics of saints ever permanently relieved an individual of "morbid impulse," mental weakness, a scrofulous diathesis, or of what Dr. Maudsley calls an "insane temperament." While religious agencies would not be superfluous in such an exigency, the medical art would be indispensable to its proper, rational management and ultimate elimination.

Some of us, who are devoted to physiological studies, but who have formally subscribed to the Heidelberg or Westminster Catechism, would sooner accept an evasive interpellation of this subject than squarely meet an issue so diametrically opposed to the moral dialectics of the day. We shall fail, however, if we try. The cause of science, the love of truth, impel us to deal justly with the subject, and to fearlessly accept the logic of the facts, faithfully trusting the God of truth for a complete vindication of the divine consistency in nature, and of the philosophy of nature, since God is the author of all and alone responsible for all. We cannot afford to falsify our convictions if all the catechisms in Christendom were at stake, or if the existence of the solar system itself were dependent upon it.*

*Nothing can be more prejudicial to healthy moral and intellectual progress than the fear of arriving at some unpopular, or, possibly, worse conclusion. The truly religious will have no more concern about the result of his investigations than he has of the final disposition of the food he takes into his stomach, or the air he inhales into his lungs. No one loves truth any too well who is not willing to run the risk of being lost for its sake. Hitherto the devotees of science have pursued their labors under the despotism of this terrible fear; and the theologians have made as much handle of it as possible to repress investigation under the guise of saving the soul. Oh, lame and impotent endeavor! (3)

Whatever the ultimate conclusion of the matter may be, the efficacy of religious observances, fasting, prayer, penance, the teaching and inculcation of religious precepts, and the moral influence of a godly life, cannot be impaired or superseded by moral therapeutics; for religion has its authority in the constitution of man, and is a necessity of his nature in its best estate. Moral therapeutics, as herein proposed, might do away—it certainly ought to—with many meaningless prayers, and shorten some of the prosy, purposeless sermons that now render Sunday, not unfrequently, the greatest infliction of the week, and confine religious training to its legitimate sphere, and to rational limits; but moral and religious agents and influences would, I repeat, continue to take high rank in the work of moral regeneration; while the radical cure of psychical derangements and defects, native depravity, original sin, etc., of which one hears so much, would be largely left to the care of the medical art. Many will laugh at me, perhaps, when I declare, on the basis of my experience in the medicinal treatment of moral maladies, my confidence in sulphur as a remedy for sin, original or acquired; and especially when I suggest as a moral supplement to that remedy, frequent doses of *natrum muriaticum*! Common salt is certainly one of nature's great sin-detergents and moral prophylactics; and the universality of its demand among living creatures is presumptive proof of its benign influence upon depraved humanity.*

*Ap[ro]pos of sulphur and salt: several cases of morbid obstinacy in children and youths have yielded, in my hands, to long courses of treatment with the former drug. Of course, the nervous symptoms in other

It would be more in harmony with my inclinations to follow out in more detail this branch of my subject. The field is a large one, and to do it justice requires a stronger pen than mine professes to be. Enough has been said already to indicate the illimitable aim and tendency of the science and art of medicine. Its full development is destined to dispel not only the fell blight of superstition, which has for ages trammelled the progress of civilization, but, also, that benighted moral philosophy of the Middle Ages which has so long been made the basis, instigator, and justification of "man's inhumanity to man."* The *practice* of medicine may be, as Dr. Johnson said, "a melancholy

respects, as, for instance, awaking from sleep in fright, frightful dreams, etc., corresponded with those of sulphur. My personal experience of the curative action of the several drugs mentioned—common salt and sulphur especially—is in accordance with the statements in the text.

Christ compared good people to the virtues of salt: "Ye are the salt of the earth," etc. Paracelsus classed salt among the three great remedies, of which mercury and sulphur were the other two. (*Russell's Hist. and Heroes of Med.*) Hahnemann was the first physician, probably, who really proved its specific virtues (see *Mat. Med. Pura.*, Art. *Nat. Mur.*); and whoever will take the trouble to study, attentively, that proving, will find, as with sulphur, a large sphere of action indicated on the chronic moral disorders incident to the human species.

* The cruel, inhuman treatment which the law imposes upon criminals, and people guilty of petty offenses and misdemeanors, civil and political, is the "man's inhumanity to man" referred to in the text. No person of a sensitive moral nature can help being shocked at its contemplation. It is justified solely on the presumption of man's personal responsibility, and the absolute freedom of the human will,—a dogma so long inculcated by the purblind exponents of our popular moral philosophy; and which continues to mislead the moral judgments of Christian people, and to seriously corrupt the fountain of our civil jurisprudence. In law, as in morals, the question of guilt or innocence turns altogether upon the *facts*. That of *cause*, or responsibility, is regarded as too trivial or transcendental to engage a legal mind. Surely, the blindfolded emblem is a figure more appropriate to symbolize the modern idea of justice than that it at first sight appears to be!

attendance on misery;" but the *science* of medicine is allied to all that is noble in learning and grand and imposing in philosophy.

II.

THE RISE OF ILLIBERALITY IN MEDICINE.

AGAIN, medicine has usually been called the most *liberal* of all the learned professions. In its early days it certainly merited that reputation. Among the ancient Pagans, medicine and philosophy marched side by side. Physicians were the wise men. Among the Arabians, says Draper, "physicians were their great philosophers; their medical colleges were their foci of learning. While the Byzantines obliterated science in theology, the Saracens illuminated it by medicine."* They cultivated the sciences of the East, and sent them broadcast over the West. The works of Aristotle, the father of philosophy, were preserved by physicians. Physicians introduced them to the Mohammedans of Syria, in the second century, and, five or six centuries later, taught their principles in the schools of Spain, France, and Italy. Dean Milman says that the Aristotelian philosophy, under the escort of medicine, "subjugated, in turn, Islam and Christianity. Physicians were its teachers in Damascus and Bagdad, in Paris and Auxerre."†

"As in Syria of old," continues the Dean, "so now in France and other parts of Christendom, philosophy

* Intellectual Development of Europe, p. 286.

† History of Latin Christianity, vol. viii. p. 243.

stole in under the protection of medicine. It was as physicians that the famous Arabian philosophers, as well as some Jews, acquired unsuspected fame and authority. There is not a philosopher who has not some connection with medicine, nor a physician who has not some connection with philosophy. The translators of the most famous philosophers, of Averrhoës and Avicenna, were physicians; metaphysics only followed in the train of physical science."* This testimony to the liberalizing character and influence of medicine is from the pen of Dean Milman, himself a churchman of the Church of England.

Now, if it be true that philosophy, "under the escort of medicine," subjugated in turn both Mohammedanism and Christianity, it is also true that the progress of science and medicine received a severe check in the rise and spread of Christianity, and the corresponding decline of Greek culture and ideas. The diffusion of the new faith was followed by intellectual darkness; mental slavery was substituted for freedom of thought and opinion; bigotry and self-assertion, for independent inquiry and observation; dogmatic proscription, for intellectual freedom and toleration. The most vital question of the Middle Ages was, How to reach heaven? rather than, How to avoid death? The mysteries of heaven were of far more importance than the mysteries of nature. On the blind acceptance of certain theistic and dogmatic doctrines was supposed to hang the eternal issues of life and death. History informs us that the theologians of those days discussed, in all seriousness,

* History of Latin Christianity, vol. viii. pp. 244, 245.

such questions as the probable heat and depth of the flames of hell; the nature of the light at the transfiguration; the number of souls that could dance on the point of a needle; whether Christ was like God, or was the veritable God, etc. These idle abstractions were regarded so vital to the welfare of man that their discussion sometimes convulsed the world and jeopardized the unity of Christendom itself. Indeed, the discussion of one of them, the procession of the Holy Ghost, did early rend Christendom in twain, and produce in her two hostile and irreconcilable factions, the Eastern and the Western Church.

Rationalistic thought, patient, laborious investigation, appear, for many centuries of the Christian era, to have been among the things of the past. The love of mysticism supplanted the love of truth, and extinguished the spirit of experimental inquiry, upon which all progress in science depends. The whole civilized world seems to have been for a thousand years under a shadowy delusion. Its temporal, earthly destiny was subordinated to the spiritual and eternal. The body was continually mortified that the spirit might be prepared for heaven. The arguments and doctrines which were then so potent in moving the minds of mankind, were those which at an early period the cultivated Greek regarded as foolish and childlike. Nevertheless, they had taken deep hold of the average mind and bore down everything before them. The promulgators of the new faith, beginning with Constantine the Great, early in the fourth century declared themselves the open enemies of worldly learning, as well as of the agents and instruments of it. The services of the physician were dispensed with;

the schools of medicine were suppressed by special edict. The priest and priestess took the place of the doctor and physic, and declared they had no use for either. The sick were treated with anointings and prayers. And that these means might be more conveniently and effectually applied, aided too, by improved surroundings and kindly nursing, hospitals and benevolent institutions were established, to which the infirm of every sort were sent. Here, away from libraries; away from wisdom, save that which is capable of being revealed unto babes; secluded from the influence of the critical spirit of the hated Pagan doctor; deprived of pills and potions and other devices of the medical art, the sick were subjected to the exclusive virtues of that method of therapeutics so confidently advised by St. James, and which is said to have been successfully practiced by the Christian apostles. It is needless to say that the chief element of that method was credulity. That patient was the most fortunate who had the most faith; that priest the most successful who was the greatest impostor. The consequences of it were soon apparent. An imposing system of sorcery and imposture followed, which rivaled in absurdity that practiced by the Fijian savage to-day. Dr. Draper says that it produced "an almost universal reliance on miraculous interventions. Fetches, said to be the relics of saints, but no better than those of tropical Africa, were believed to cure every disorder. To the shrines of saints crowds repaired as they had at one time to the temple of Æsculapius. The worshipers remained, although the name of the divinity was changed."*

* Intellectual Development of Europe, p. 286.

The influence of this strange fanaticism is not altogether extinct at the present day. Down to within a few scores of years, wherever the power of the Church was supreme, the hatred of physicians and the practice of sorcery continued. The people were taught that the cure of their diseases "must be wrought by relics of martyrs and bones of saints; by prayers and intercessions; and that each region of the body was under some spiritual charge, the first joint of the right thumb being in the care of God the Father; the second, under that of the blessed Virgin; and so on of other parts. For each disease there was a saint. A man with sore eyes must invoke St. Clara; but if it was an inflammation elsewhere, he must turn to St. Anthony. An ague would demand the assistance of St. Pernel. For the propitiation of these celestial beings it was necessary that fees should be paid; and thus the practice of imposture-medicine became a source of profit."*

Nothing could be more natural than this result. What was the use of physical science, learning, literature, when all things needful could be had of the Father in heaven for the asking? If this were true, philosophy, as the learned and revered Lactantius asserts, is "empty and false." "To search," says that Christian light of the fourth century, "for the causes of natural things; to inquire whether the sun be as large as he seems; whether the moon be convex or concave; whether the stars are fixed in the sky or float freely in the air; of what size and of what material are the heavens; whether they be at rest or in

* Intellectual Development of Europe, pp. 414, 415.

motion ; what is the magnitude of the earth ; on what foundations it is suspended and balanced ;—to dispute and conjecture on such matters is just as if we chose to discuss what we think of a city in a remote country, of which we never heard but the name.”* Such was the logic which led the devotee of religion away from the pursuit of philosophy and the fellowship of rational minds ; such was the reason, as Dr. Whewell has observed, that led men of science “to hate religion.”

The evil of this ecclesiastical usurpation is no longer a subject for rational disputation ; even the modern devotee of religion and ecclesiastical apologist freely admit that the suppression of learning was a gigantic blunder. It put out the light of the mental world, and securely blocked the wheels of civil progress. “It is scarcely possible,” says Dr. Draper, “now to realize the mental degradation produced when that system was at its height. Many of the noblest philosophical and scientific works of antiquity disappeared from the language in which they had been written, and were only reserved for the use of other and better ages, from translations which the Saracens had made into Arabic.” Whatever may have been the compensations, it will be long remembered to the discredit of Christianity, that it threw away, in its lofty contempt for learning, what Mohammedanism magnanimously preserved. “The insolent assumption of wisdom,” continues Draper, “by those who held the sword, crushed every intellectual aspiration. Yet, though triumphant for a time, this policy neces-

* *Præp. Ev.*, xv. 61. Cited from Whewell's *History of the Inductive Sciences*, 3d ed., vol. i. p. 195.

sarily contained the seeds of its own ignominious destruction. A day must inevitably come when so grievous a wrong to the human race must be exposed and punished,—a day in which the poems of Homer would once more be read, the immortal statues of the Greek sculptors find worshipers, and the demonstrations of Euclid a consenting intellect. But that unfortunate, that audacious policy of usurpation, once entered upon, there was no going back. He who is infallible must needs be immutable. In its very nature the action implied compulsion, compulsion implied the possession of power, and the whole policy insured an explosion the moment that the means of compression should be weak." It is one of the strangest episodes in history that the avengers of this great wrong on the part of Christianity should have been the believers of the Koran, the disciples of the epileptic prophet, Mohammed! While Christianity persistently repudiated physical science, treated with disdain and contempt its pretensions, and burnt or banished its chief patrons, the physicians, the Mohammedans gave to both a cordial welcome and support, and became, in so doing, the benefactors of mankind. Let no lover of medicine fail to acknowledge his obligations to the disciples of Islamism!*

The errors of sects and peoples are corrected in time by the leavening influence of that Spirit which is without beginning and without end. While philosophy slumbered for a few centuries, it was destined to awake refreshed and to enter anew upon a more prosperous career. If man, through a wild fanaticism,

* Vide Dr. Draper's able summary of these important events in his learned work, *Intellectual Development of Europe*, p. 286, *et seq.*

groped in darkness a thousand years or more beyond his natural term, he was destined to come into the light at last, and with renewed perceptions and a loftier nature. What, after all, are a few centuries of darkness compared to the illimitable ages of light which await the future of the race! Perhaps this experience, which seems to us so sad and profitless, was after all well ordered and, therefore, necessary. May it not have been a crisis in the mental development of the race, through which it must needs pass, preparatory to entering upon a more glorious career, such as is sometimes observed in the life of an individual before he fully comprehends his mission or conceives his real destiny? But I will not stop to indulge queries which it is impossible to answer. It is a matter of history that the mental world was seriously convulsed by the throes of a strange conflict, in which a fantastic theology controlled the destiny of the hour and shaped the course and character of future discussion. What little was left in the wreck of science partook of the general degradation and became fancifully dogmatic. Medical, more than any other philosophy, suffered from this tendency, an infection which it clearly imbibed from theology. Professors of medicine, following the fanciful example of their theological brethren, devoted themselves to theories instead of to discoveries. The liberal tone of medicine, therefore, soon gave way to captious criticism and Utopian speculation. If the monks strove to possess the keys of heaven, physicians as earnestly desired to obtain the elixir of life. While the priests were zealous in saving souls hardly worth the saving, physicians were equally zealous in curing diseases whose existence

was altogether fanciful. The doctrines of Hippocrates concerning the nature of disease became of far more consequence than his method of curing disease. The puerile abstractions of Galen, respecting hot and cold, dry and moist, maladies and remedies, and of the nature of pneuma, etc., were subjects of hot discussion for centuries. These hypothetical doctrines were so firmly rooted in the conscience—I will not say *mind*—of the medical faculty, that the growth of experience and of medical common sense of all these centuries has not wholly dissipated them. Strong-minded dogmatists frequently arose to contend for some new abstraction; and, now and then, one succeeded in modifying the doctrines of his predecessors. Such a one was Stahl, the “sour metaphysician,” as he was called, of the seventeenth century, the contemporary of Haller and of Boerhaave, whose doctrine of the vital force was once received with almost universal acquiescence, but which is now almost as universally abandoned. Another may be observed in Hoffman, also of the seventeenth century, who impressed *solidism* on the profession, as opposed to the *humoralism* of Hippocrates. Later, came Cullen, with his theory of *vis-conservatrix* and *vis-medicatrix naturæ*. Then there is the impecunious Brown, still later, with the Brunonian theory, whose terms *sthenia* and *asthenia* are about all there is left of him. Subsequently appeared Hahnemann, with *similia similibus curantur*, of all men the most hated and despised, and among the last of his class to be forgotten. In the main, the therapeutics of Hippocrates is still retained, a revered legacy to old-school medicine.

Now, there can be no valid objection to deductions

based upon theory, *per se*. "To think on nature," says Prof. Grove, "is to theorize." And that eminent rationalist and moral exemplar, Buckle, protests against the opprobrium so unjustly heaped upon a theorist. Instead of a theorist being a term of reproach, it ought to be, he says, "a term of honor; for to theorize is the highest function of genius; and the greatest philosophers must always be the greatest theorists."* Theoretical abstraction and logical ratiocination are mental processes, as natural to the human mind as religion and superstition. "If it be true that every theory must be based upon observed facts, it is equally true that facts cannot be observed without the guidance of some theory."† There was never a system, theory, or doctrine, however absurd, the advocates of which could not adduce a long array of facts in its support. Facts, indeed, apart from their logical connection, may prove anything. And how shall their logical connection be ascertained without some comprehensive idea of the end they are to serve? "In no science so much as in medicine is a reference to principles of so much consequence; for nowhere does the mere sequence of events, the *post hoc propter hoc* mode of argument, so often lead into error."‡ In no science are the evils arising from the want of a guiding principle of fact-interpretation more manifest than in medicine. It breaks up a grand art into pathics; converts a noble profession into a gigantic brokerage for the sale of delusive panaceas; degrades the homœopathist into a mere symptom-

* Essay on the Influence of Women on the Progress of Knowledge, p. 16.

† Philosophie positive, p. 27. H. Martineau's translation.

‡ Physic and Physicians, vol. ii. p. 181.

hunter ; and transforms well-meaning physicians into unconscious quacks and pretenders, of whom he is the most successful who cheats the most. "Without principles deduced from analytical reasoning," says one of the distinguished medical lights of the last century, "experience is a useless and a blind guide."* And it is true. Without a sound theory of vital processes, for example, the facts of physiology and pathology could not be correctly interpreted. This single want has given rise, in the past, to the wildest vagaries regarding the nature and cause of disease, the conditions and requirements of health, and the *modus operandi* of remedial agents. Medical history shows how inevitable are chimeras in the absence of rationalistic thought and sound, theoretical abstraction. The eminent Cullen said that, in order to make reasoning safe in physic, "it is necessary to cultivate theory to its full extent."† "I have known," he again writes, "a man deemed plethoric, who was only fat; I have known a stomach supposed foul, when it was only sympathetically affected; and I have known an acrimony of the blood often concluded from what was merely a cutaneous affection."‡ In psychological problems, more vital errors than those are being committed daily, for the want of a correct theory of a "living soul." Laughing, we are told by the objective observer, is really but the action of the *levator anguli oris* and *zygomatic* muscles; crying, the contraction of the *depressor anguli oris*; while sleep, that most profound and obscure of all living phenomena,

* *Physic and Physicians*, Cullen, vol. ii. p. 181.

† *History and Heroes of Medicine*, p. 323.

‡ *Ibid.*, p. 325, cited from *Physiology and Nosology*, vol. i. p. 418.

has been recently demonstrated, by a distinguished student of psychological medicine, to be only cerebral anæmia, recurring at stated intervals.* Similar observations of man in the concrete would reduce him to an indefinite number of pounds avoirdupois, with a certain number of bones, muscles, blood-vessels, organs, brain, and nerves, the whole combining in characteristic form, and gratuitously supplied with Galen's *pneuma*, or breath of life! We do not, of course, accept inductions so imperfect and materialistic. They are, nevertheless, based upon observed facts; but in the absence, alas! of a guiding theory. If it be true, then, as Sir John Forbes asserts, that "the days are long passed in medicine when anything merely theoretical could claim prolonged attention," surely inductions like the above would give us good reason to regret it.

III.

THE POSITION OF HOMŒOPATHY IN MEDICINE.

THE illiberal phase of medicine, referred to, as cultivated in the Middle Ages, during the long reign of theologic fervor, has not wholly passed away. It may be observed in the new school as well as in the old, and with equally paralyzing effect. The dissensions in the old school, which it has fomented, have riven and re-riven it time out of mind, until the rivals to the claim of regular are almost as numerous as the religious sects of Christendom, and a great deal more bitter. The new or homœopathic school has been

* Vide Hammond's Nervous Diseases.

unhappily divided by it into a trinity of medical sects, viz.: the low dilutionist: the high dilutionist; the medium dilutionist: and the old dogmatic, partisan spirit is being kindled among them. The love of truth, which inspired the early homœopaths, and, in a special manner, I am fond of believing, the great founder of the school, seems to have departed from his later followers. The most momentous question discussed by them during the last half-century is, What constitutes a homœopathic physician? The manner of its discussion is, in all respects, worthy the heated partisans of Galen, a thousand years and more ago! Hahnemann's personal opinion and professional practice have been diligently inquired into with the view of deciding this "grave" question beyond cavil or conjecture! Shades of the past! Could anything be more archaic? Surely, Hahnemann, could he speak, would rebuke, in no uncertain tones, these latter-day dogmatists. As if principles could be decided by the words of a man's mouth, a breath of air! What consummate folly! Truth is the supreme authority and arbiter with rational men and women. Pedants and zealots bow down to saints and masters; and apes and politicians follow in leading-strings the dictum of a man or a party!

The worship of great names is characteristic of the medical mind. In this respect the physician differs in no wise from the theologian. Let a man rise above the comprehension of the average mind in medical philosophy, and sooner or later his words will have all the authority of oracles. The man himself will become a luminary in the firmament of greatness, around which all lesser mortals are proud to revolve,

receiving his light and obeying with alacrity his lead. Immediate dependence upon the eternal and original fount of all light and knowledge is neither sought nor desired ; it is so much easier to be a satellite and shine by borrowed light ; a creature with some one to masticate and digest for one ; a subordinate, following a lead, like a tail to a kite, or a tender to an engine ! The average physician sits in the shadow of a great name with far more complacency than an office-seeker under the dispensing hand of a modern politician, and apparently finds his chief delight in blindly rendering implicit obedience to a will stronger than his own. The *spirit* of the master becomes perverted in a slavish anxiety to preserve the *letter* ; the *law* is lost in the endeavor to obey the *precept*. This is inevitable, as the history of mankind shows ; and no injury to truth and progress would come of it were it not for the attempt to compel those of more mental independence to follow in the general wake. Unhappily, this abuse is far too general. In all the medical sects may be witnessed the disposition to dragoon a colleague into the acceptance of the prescribed formula, or received precept. In the homœopathic sect this disposition is as rife as it is in the so-called regular sect of medicine. The controversy respecting the question of dose will illustrate the phase of dogmatism to which I allude. And it is by no means a vital question as regards the professional status of a colleague. Is it possible that one who gives five-drop doses of the mother tincture is less a homœopath *on that account* than he who administers two small pellets of the forty-thousandth potency ? Does Dr. Doe dishonor homœopathy more with crude sulphate of mor-

phia, than his neighbor, Dr. Roe, with choice potentizations of skim-milk? Shall one who rejects the whole hypothesis of dynamization be ostracized as a homœopathic mongrel, while another who advocates the efficacy of contact potentization is canonized as a scientific homœopathist? Is he, who now and then gives a nostrum the efficacy of which is, in certain well-defined cases, well known, a less consistent homœopathist than one who prescribes homœopathic potencies the manner of whose preparation is kept a profound secret? Does the use of *odd* remedies comport less with the dignity of medicine than prescriptions of *od*-ized sugar of milk? It seems to me these questions are answered in the asking; and yet they are the very ones that have riven our school asunder, and impaired its intellectual standing and moral influence among men. Certain dogmatists among us seem possessed with the idea that homœopathy cannot be abused except in the direction of large doses. Drop-doses of the mother tincture excite their bitterest condemnation; while the very highest potencies are received by them with evident approbation. This state of things is most unfortunate. It fosters the spirit of dissension, paralyzes professional industry, and brings a reproach upon the profession of medicine.

The great Hahnemann, by patient, persevering toil, conferred upon the profession of medicine many boons of inestimable value, the greatest of which was the discovery of a true law of therapeutics,—*similia similibus curantur*. The day must come when all fair-minded physicians will acknowledge the legitimacy of that induction,—for it is *true*, and on that account cannot be safely ignored by any one. The questions

of dose and of repetition, however, must ever be left where they always have been, to the judgment and discrimination of the practitioner. Hahnemann, like his predecessors, bravely decided such questions for himself. Why should not his followers do likewise? Surely, he is a homœopathic physician, if the designation is to be maintained, who believes in and endeavors to prescribe according to the law of similars. This would be my "key-note" test in the matter. The question of medical kinship, then, is one of personal choice and preference; and no colleague, however distinguished, has any right to decide it for any one but himself. No other course is consistent with the intellectual freedom and respectful toleration which ought to characterize the professional conduct of members of a learned and liberal profession.

Let me not be misapprehended. Far be it from me to inculcate looseness of practice as a scientific principle. My own predilections lie in the direction of a rigid individualization of every disease and its remedy; of a small, but not the smallest dose, and of a fair trial with a single remedy. While this practice seems to me the most consistent with the spirit of homœopathy, and with the precision and closeness of observation which ought to characterize a scientific method, I am not unmindful that many esteemed colleagues honestly entertain a different opinion; and I cannot bring myself to believe that they are less entitled on that account to the respectful toleration which I am desirous of having accorded to myself, and which is due to any honest man irrespective of opinion or practice, medical or theological.

Again, there is another phase of folly in the new

school of therapeutics, tending to promote illiberality, —which is but another name for dogmatism,—to which I desire briefly to advert. In the minds of many in the profession, homœopathy and medicine are convertible terms. The homœopathic method is frequently spoken of as destined to supersede all other methods of curing disease. For my part I have to regret that any colleague of mine should entertain such a dream,—I cannot dignify it with the name of idea. Such an opinion is inconsistent with the grandeur and dignity of medicine, and the genius and spirit of homœopathy.

The scope of the science and art of healing and of reforming human ills and frailties, be it observed, is limited to no single science, system, or method of therapeutics. I have already observed that in medicine, proper, are co-ordinated all the sciences that bear upon the physical and moral nature of man; while homœopathy is, confessedly, only a science of therapeutics. It comprehends the law of selective affinity of medicines, and unfolds their specific relations to morbid processes—to disease. Is not this enough to claim for homœopathy? Without in anywise intending to belittle the beneficence of that law, or to tarnish the genius that gave it such wide application, I am constrained to regard the law of similars but a fragment in the grand art of curing disease and of ministering to the sick. Hahnemann himself distinctly recognized no less than three independent methods of restoring the sick to health, viz.: the homœopathic, the allopathic, and the antipathic.*

* Organon of Medicine, sec. 122.

There may be others, of which we as yet know nothing. Who among us is prepared to affirm to the contrary? Surely, in this summary the method of Mesmer is not included, nor that said to have been practiced by the Pagan goddess Hygeia, with the holy serpents at Epidaurus.

In this connection, and in confirmation of the truth of my position respecting the proper place of homœopathy in medicine, I am happy to be able to quote the words of that ripe scholar and noble man, the lamented Dr. William Channing, of New York: "Homœopathy is often styled 'A New System of Medicine.' This it does not claim to be; for a system of medicine must embrace all the important medical sciences. Now, homœopathy came into existence not to supplant these; not to subvert, indeed, anything previously established; but to supply an acknowledged, an imperative want; to complete, as it were, the arch of scientific medicine. So far from denying her obligations to the experience of past ages, in the very introduction of Hahnemann's *Organon* its author has largely drawn upon this experience in support of his doctrine. So far from disowning the great advances which modern researches have effected in many departments of science, she frankly admits and gladly avails herself of these essential elements of the great arch it was her province to complete; for example, the sciences of special and general anatomy, of physiology and general pathology, on the one side, and the various departments of natural history and chemistry, as sources of *materia medica*, on the other. But conceding even perfection to these indispensable sciences, it is manifest that without its keystone—a scientific

system of therapeutics—the arch of the medical sciences was alike devoid of symmetry and strength.”*

The use of such terms, therefore, as “system of medicine,” so frequently applied to homœopathy,—an example set, I am sorry to say, by the learned and indefatigable Hahnemann himself (⁴),—is in bad taste, and a matter to be regretted; since such a claim can only provoke unprofitable controversy, and excite the professional jealousy of our “regular” brethren; since, also, it tends to perpetuate that horror in any philosophy, under the guise of a *sect*. Bad as it is in theology, it is infinitely worse in medicine. “System of therapeutics” is preferable, since these terms express the precise meaning of the relation which homœopathy so honorably sustains to medicine.

I am not unaware that many very respectable colleagues do look upon homœopathy as a medical system, quite complete in itself, and fully able to cope successfully with every emergency, and to fulfill every indication in the treatment of the sick. Many reputable physicians, as if jealous of the honor and reputation of homœopathy, resist, with spirit, the attempt to engraft upon it any of the agents and methods of allopathy and hygiene. Not a few of their number seem to regard fidelity to the law of similars as a moral duty, and to denounce those who abjure it, under any circumstances, as guilty of malfeasance in practice. They talk about “homœopathic surgery.” By-and-by we shall be treated to “homœopathic obstetrics.” Indeed, we have already “Homœopathic

* The Reformation of Medical Science: A Discourse before the “New York Physicians’ Society,” by William Channing, M.D., Nov. 21, 1833, p. 46.

Lying-in Asylums," "Homœopathic Hospitals," "Homœopathic Maternités," etc., and some have recently gone so far as to suggest homœopathic remedies for diseases and malformations purely mechanical! A case of trephining the skull-cap of an infant with calcaria phosphorata^{cc} is actually reported in a late number of the *Hahnemannian Monthly*!*

Such physicians cannot consistently encourage the use of lethean draughts to soothe the agony of a distressed or dying mortal, because, forsooth, it might not be homœopathic! For a similar reason, if consistent, they would use no opium to quiet pain; no alcoholic stimulants to palliate the sufferings of exhaustion, which are sometimes more agonizing than mere bodily pain; no ammonia or camphor to the nostrils of a fainting person; no emetic to unload an overloaded and distressed stomach; no purgatives to rid the bowels of obstructions that may have resisted all other available means of relief; no tapping in obstinate ascites; no correcting caustics to corroding and offensive ulcers; no excision of exhausting and rapidly-growing tumors; no lance in anthrax, felons, boils, or other cess-pools, that sometimes form within the living tissues, and which need free ventilation whenever they occur, within the body or out of it; no artificial expedients in asphyxia, coma, hysteria, burns, bruises, shocks, paralysis, etc.; no compresses nor fomentations; no blisters, poultices, plasters, leeches, moxas, lotions, ligations, irrigations; no fonicules, suppositories, cuppings, anointings, glysters, rollers, tampons, setons; no magnetic and electric

* Vol. vii. p. 273.

apparatus, laying on of hands, and other expedients "to obviate," in the language of Cullen, "the tendency to death." It is needless to observe that none of these agents and appliances of our art could be rightly regarded as homœopathic.⁽⁵⁾

I have known reputable physicians to reject the cold- and hot-water compresses to the throat, hot foot-bath, etc., in croup, on the ground of "complicating the indication for the true specific remedy." Rotten tonsils and carious teeth have been treated for weeks and months, by over-scrupulous homœopathists, with medicated pellets, when the true indication was the forceps and bistoury. I recall a case of strangury, in which the indications for the proper specific were patiently studied and applied, until, worn out with agony, and disgusted with the conscientious Hahnemannian and homœopathy, the friends abandoned both, and called in a doctor who did not object to, and had no scruples against, the use of the catheter. I have known cases of uterine dislocations treated homœopathically for months, under the—I was going to say, very best physicians—I mean, the strictest homœopathists, and, failing, relieved in a few days with the adjuvants of mechanical and topical treatment. An instance came to my knowledge recently, in which a lady was treated, for nearly a year, homœopathically, for a slight wen on the wrist, caused, probably, by a rupture of the capsular ligament. The case was finally abandoned as incurable by the homœopathic method, when, after the lapse of three months or more, the tumor suddenly disappeared under no treatment whatever, save the *vis conservatrix naturæ*.

Such experiences and pretensions disgust the medi-

cal common sense of mankind. As soon expect to "gather figs from thistles," or to reform a born liar with texts from Holy Writ, as to cure mechanical ailments with drug remedies.

Now, in the language of the *Organon of Medicine* (sec. 1), "The sole duty of a physician is to restore health in a mild, prompt, and durable manner." The words of Sydenham, the "English Hippocrates," and one of the forerunners of Hahnemann, are equally explicit: "The pomp and dignity of the medical art," said he, "is less seen in elegant formulæ than in the cure of disease." The language of Robert Boyle, who may be termed the Hahnemann of the seventeenth century, and to whom, no doubt, Sydenham was largely indebted for much of his wisdom, even though he is said to have been a poor reader of medical literature, is even more explicit: "I think a wise man . . . may use a remedy that none but a fool would have devised."

Now, I maintain that the relief of pain and suffering is only second in importance to the cure of disease,—sometimes, indeed, it is the most important indication in the treatment of the sick; for there are manifestly many cases of sickness the cure of which is not within the power and scope of our art, and for which palliation is the only admissible indication. There might, then, be some show of reason in rejecting empirical means in the cure of disease, and soothing pain and suffering, if the homœopathic science of therapeutics were perfect, or if its practitioners were always skilled in the use of its formulæ, and could always count with reasonable certainty on effecting cures, or even on giving temporary relief of

suffering. Permit me to affirm that a homœopathic prescription is a most difficult and complicated piece of inductive research. It requires intellectual ability of no mean order. It comprehends the investigation of every case of disease upon its merits, uninfluenced by previous experience, or the knowledge of analogous cases. Who with eye so clear and judgment so unclouded as to be able to do this without bias or prejudice in favor of, or against, certain remedies? Who is wholly without preferences for particular remedies? Certain remedies have been associated in our minds for prominent diseases so long, that it is impossible to think of the one without instantly recalling the other. This fact is alone fatal to that intellectual impartiality in the selection of remedies contemplated by the theory of homœopathic therapeutics. Moreover, many physicians have *pet* remedies for particular cases. A late distinguished member of this Society made a pet remedy of lachesis. Every obscure case of disease was, in his estimation, a case for lachesis. His mental lens was colored, so to speak, with that virus, and he had no difficulty in discovering the three-headed reptile in most anomalous cases, as well as in many other diseases whose features are more familiar. His success with that remedy was said to have been so striking, that one wonders which was the element of cure, the personal magnetism of the man or the specific virtues of the virus? Another colleague had a pet remedy in *thuja occidentalis*. It was said to cure variola so quickly in his hands that the pustules had not time to mature! And still another colleague was in love, at one time, with *apis mellifica* in ovarian disease,—especially on the *right* side.

Nothing is more familiar in medicine than the announcement that a particular remedy is *almost* a specific for certain cases. Dr. Churchill is confident that his hypophosphites of lime and soda is a sure cure for *almost* everything. Lachesis is said, by Jahr, to be "*almost* a specific remedy for all" the concomitants of the critical age of women. Just as if there were any virtue in being *almost* anything! What would it avail General Grant to be *almost* re-elected President of the United States? Or any of us to be *almost* saved from pestilence, or death? Mr. Hughes has a great many *almost* specifics for various diseases. So, also, has our own indefatigable Dr. Hale, and other prominent advocates of homœopathic therapeutics. It is needless for me to say that these are anomalies in the medical profession, and that they *almost*, if not quite, prove that many of the ablest minds in it are not exempt from influences fatal to an impartial individualization of disease and its remedy.

Moreover, many practitioners, who, perhaps, possess the requisite freedom from mental bias, are intellectually incapable of rendering, in many cases, a homœopathic prescription that would bear the test of close criticism. Among the eighty, or more, homœopathic physicians in Brooklyn, I doubt if there could be found twenty—probably not ten—capable of rendering in a chronic disease, or in an acute case, if obscure, a sound prescription according to the law of similars. And yet the intellectual standing of the physicians of Brooklyn is not inferior to that of those of other cities of equal culture. The remark is made in no spirit of disparagement of the profession,—not at all. It would be simply expecting too much of

ordinary mentality. If I am not in error, the most of us—if not all—are compelled to cut and fit our remedies as the seamstress does a Dolly Varden, or the mason his block of granite, only with far less certainty. It may be exceedingly unprofessional to make such an admission, but it is true nevertheless.

In a very successful case of dysentery which I once treated, and falsely gained the reputation of curing, the remedy was changed eight times during the twelve days of its duration! Each successive remedy was confidently regarded the *true* specific, and each, in turn, discarded, as day by day new developments were unfolded and new soundings taken.

In a most aggravated case of hysterical debility, in the care of which I was ably assisted by a learned and distinguished colleague, a score, at least, of remedies were, one by one, selected and administered to the unhappy patient, but with results not very creditable to my capacity for homœopathic individualization. It was many years ago, but I remember the case as if it were only yesterday, and the remedies prescribed. With pencil and paper every leading element, or pathognomonic symptom, was by me carefully noted down. Then the pathogenesis of all the remedies bearing on the case was also noted with equal care, the two compared, and the remedy chosen in accordance with the result of such comparison. Sometimes the doctors agreed in their analysis, and sometimes they differed,—more often the latter. The poor patient, however, finally recovered.

An instance which well illustrates the uncertainty environing this subject was related to me not long since by my esteemed colleague, the president of this

Society. A case of disease of peculiar obstinacy had baffled his skill for many weeks; whereupon he laid it before a distinguished student of homœopathic materia medica of New York, and immediately subsequent thereto to a learned homœopathic student and physician of our city. After a careful analysis by each, separately and independently of the other, one of them prescribed *calcaria carbonicum*, the other *arsenicum album*! Now, either one or the other of these remedies was homœopathic to the case, or neither. Both of them at the same time could not have been, as all know.

If such pronounced discrepancy in therapeutics be possible between the learned,—between the masters in our art,—what must it be among the numerous plodders and pupils? Let the dead in their graves answer, if they can!

Experiences of this kind, I doubt not, are well known to every physician, and need not be detailed here. They serve “to paint a moral,” if not “to adorn a tale.” I know of nothing which more forcibly pleads for the largest liberty in the use of remedies and medical adjuvants, not inconsistent, of course, with sound judgment and good medical common sense, at the bedside of our patients. They should also teach us lessons of modesty, charity, toleration, and a larger freedom of medical opinion. It seems to me that the exercise of this freedom in all these elements is a duty we owe to the sick, if not to ourselves and to each other.

In my own clinical experience I have known hot-water fomentations to relieve the agony of an irritable spine, in a few minutes, that had defied the

choicest and best-chosen remedies for days. A sponge, wet in hot water and applied to the throat, relieves the asthma of Miller with far more dispatch than any potency of sambucus niger that I ever prescribed. Moreover, mustard at the nape of the neck is a most beneficent adjuvant in soothing cerebro-spinal headaches. Cool-water irrigation of the cervix uteri relieves inflammation in the part with greater celerity than belladonna, phosphorus, or sepia. The warm bath is more efficacious in promoting sleep in nervous derangements than coffea, or ignatia. What have we of equal value to chloroform or chloral hydrate in subduing hysterical convulsions, or in quieting the ravings of the maniac? Who of us can cure organic stricture without systematic catheterism? Can any one of us *be sure*—for one must be *sure* in such cases—of reducing strangulated hernia without the scalpel? or of relieving the burden of ascites, or of an ovarian cyst, without paracentesis? or of extirpating a polypus without the knife, ligature, or écraseur? Can we overcome the sufferings of varicose veins without bandages or stockings? Are we prepared to treat every form of rupture without supports? or of uterine dislocation without pessaries? Can we always cure the itch, even, without ointments? abscesses without poultices? or malignant ulcers without caustics or cleansing lotions? These, be it remembered, are only a few questions among a thousand of like import which have to be answered at the bedside and in the consulting-room every year of professional life. Only those who can answer them affirmatively can consistently raise the cry of “mongrelism,” or of “eclecticism,” over the discomfited

heads of their less favored but equally respectable colleagues.

In view of these difficulties, therefore, which beset practical homœopathy, is it not an act of wisdom to receive into our therapeutics and materia medica empirical remedies and mechanical expedients? Shall we not be as consistent in theory as we are in practice? and as broad in the latter as we are in the former? The most of us have never restricted our freedom in that direction. Under the unworthy guise of *regimen*, the homœopathic conscience tolerates in many of us a very fair indulgence of expedients. The fact may appear not a little ridiculous, nor look very creditable in print, but, nevertheless, I have known many professedly strict homœopathic physicians to break up ague paroxysms with massive doses of quinine *as a tonic*; use caustics in ulcers *as disinfectants*; give oxygenated inhalations *as hygienic*; and prescribe emetics, cathartics, sudorifics, etc., *as sanitary agents*; meanwhile consoling themselves and their patients by such ingenious subterfuges, that no violence had been done to homœopathic therapeutics!

Such evasions of a seemingly unwholesome truth are confessions of moral weakness, and certainly indicate no small degree of intellectual cowardice. They are manifestly unworthy the humblest member of a learned and liberal profession. It is a sign of idolatry; of devotion to party, instead of to principle. It is analogous to the worship of creed instead of truth. It evinces a deep skepticism of the scope and influence of a dogma, which one would fain conceal, ostensibly in the interest of science, but in fact in the interest of prejudice. Such a course ill becomes true

men and women. If the temple wherein we worship be too small, let us build bigger; there is material enough. If the creed we acknowledge be too narrow, let us extend its bounds; there is space enough. If the homœopathic science of therapeutics, in other words, be incomplete or inadequate to fulfill all the indications in the cure and alleviation of all maladies, non-surgical, to which flesh is heir, let it be openly and frankly acknowledged. What is there to be gained by sly dodges and tricky concealments? Suppressing the truth is sometimes defending a lie. Let us remember that science is of Heaven, and needs no apologies from individuals for its failures and defects. Medicine is divine, and under the thumb or responsibility of no man. It belongs to the race—to mankind. Homœopathy may be too narrow and circumscribed, but Medicine is broad enough, I am sure, to supply every deficiency; and he dishonors himself and violates a sacred trust who, failing the proper specific remedy, or doubting its fulfilling the requisite indications in a given case, does not avail himself of all the resources of medical science and art, regardless of pathies or therapeias.

NOTES AND OBSERVATIONS.

(¹) Page 18.—“It is certain, however, that lunatics and criminals are as much manufactured articles as are steam-engines and calico-printing machines, only the processes of the organic manufactory are so complex that we are not able to follow them. They are neither accidents nor anomalies in the universe, but come by law and testify to causality; and it is the business of science to find out what the causes are and by what laws they work.”—*Maudsley's Responsibility in Mental Disease*, p. 28.

“It is a mistake when we hold that criminals are merely perverse men, who are at war with social influences. Crimes always take the hues and aspects of the country in which they are committed. They show not only guilty men but guilty people. The world holds those nations to be debased where crime abounds. . . . This is just, for most of the crimes which disgrace us could not be done if there were not an indifference to their causes on the part of the community. As certain plagues which sweep men into their graves cannot rage without foul air, so many crimes could not prevail without wide-spread moral malaria.”—*Hon. Horatio Seymour: Address before the National Prison Association at Baltimore, Maryland, 1873.*

It is a strange anomaly that a mind capable of thus clearly perceiving and stating moral causes, should

fail so utterly in the attempt to apply a rational remedy for the abnormal sequences of them. The honorable gentleman, after denying the responsibility of the criminal for his own perversity, proceeds to recommend punishment, sharp, swift, and sure, for him, to the end that he may be *deterred* from his evil course. This is on a par with that method which seeks to cure the sinner of sin by exaggerating the torments of a mythical Gehenna. Some men are better politicians than logicians. Mr. Seymour seems to be one of these. If society is responsible for the criminal class, is she not equally responsible for the overt acts of the criminal class? I think she is, must be, and *ought* to be; and her true method of treatment of criminals should in justice be to undo the evil she has herself inflicted upon them; that is, she should send them to Reformatories and give them a chance to work out their salvation in the natural order of divine Providence, instead of confining them to loathsome dungeons, or hanging them by the neck till dead.

(²) Page 31.—“In the so-called bodily diseases which are dangerous, such as suppuration of the lungs, or that of any other essential viscera, or other acute disease, viz., in child-bed, etc., where the intensity of the moral symptoms increases rapidly, the disease turns to insanity, melancholy, or madness, which removes the danger arising from the bodily symptoms. The latter improve so far as almost to be restored to a healthy state, or rather they are diminished in such a degree as to be no longer perceptible, except to the eye of the observer gifted with penetration and perseverance. In this manner they degenerate into a partial

(einseitig) disease, even as if local, in which the moral symptoms, very slight in the first instance, assume so great a preponderance that it becomes the most prominent of all—substitutes in a great degree for the others, and subdues their violence by acting on them as a palliative. In short, the disease of the bodily organs, which are grosser in their nature, has been transported to the almost spiritual organs of the mind, which no anatomist ever could or will be able to reach with his scalpel.”—*Hahnemann's Organon of Medicine, fourth American edition*, pp. 187, 188.

If the distinguished author's physiology be defective, it should be borne in mind that the paragraph was written three-quarters of a century ago, long before the full light of this day had dawned upon that science.

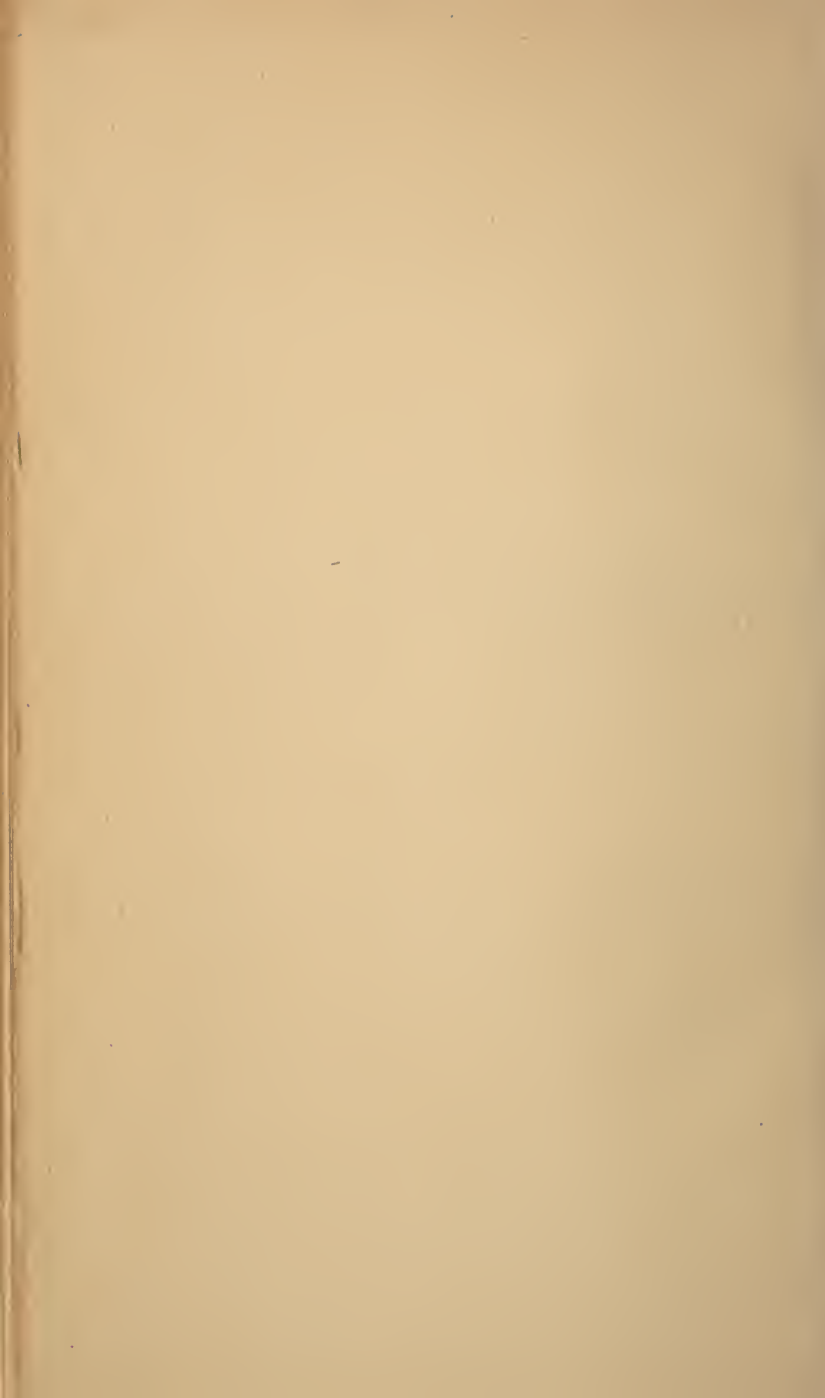
(3) Page 35.—Dr. Wm. B. Carpenter, F.R.S., the eminent English physiologist, complains in strong language of the course pursued by “the upholders of theological creeds and ecclesiastical systems,” towards the unselfish, disinterested devotees of science:

“While accepting,” he says, “with the rest of the world, those results of scientific labor which contribute to their own comfort or enjoyment, making no objection to science so long as it confines itself to giving them steam-engines and railroads, gas-lighting, and electric-telegraphs, such theologians maintain that the minds of men who devote the best powers of their lives to the search for the truth as it is in nature are to be ‘cribb'd, cabin'd, and confined’ by narrow interpretation of the Bible; and now think to put down the great scientific hypothesis [Evolution] which is engaging much of the best thought of our time by citing

the text, 'God made man in His own image,' . . . and even yet denounce geologists as skeptics or even infidels, because they refuse to accept as revealed truth that God made heaven and earth in six days, and rested on the seventh day."—*Principles of Mental Physiology*, p. 698.

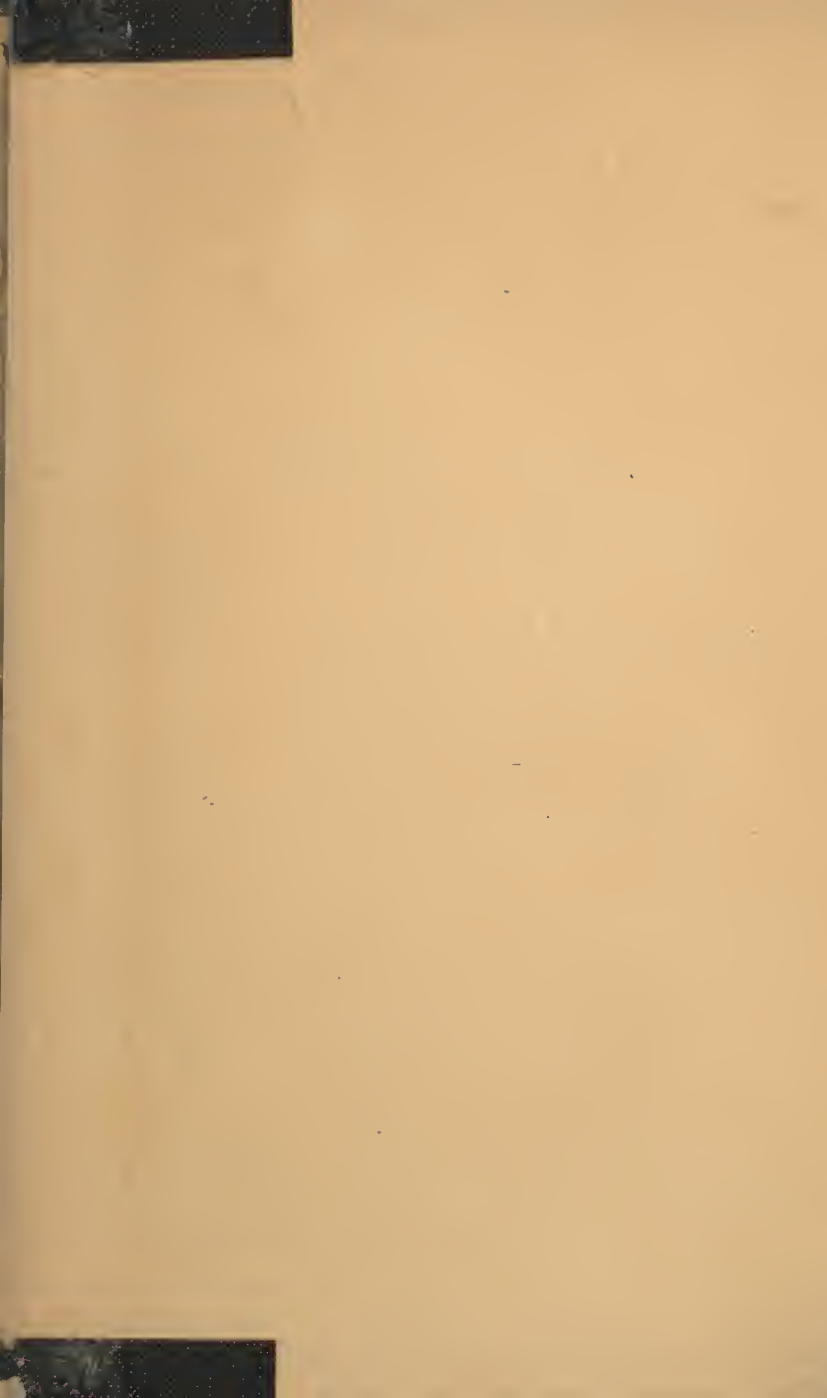
(4) Page 56.—"Thus homœopathy is a perfectly simple *system of medicine*."—*Organon of Medicine*, *Preface to the fourth ed.*, p. 18. "There remains, accordingly, *no other method of applying medicines profitably in diseases than the homœopathic*," etc.—*Ibid.*, p. 103. And in the second edition of his *Chronic Diseases*, Hahnemann speaks of "the perfection of *our art, the only healing art*," etc. And again he writes: "Since I last addressed the public on the subject of *our system of medicine*," etc.—*Ibid.* There can be no doubt but that Hahnemann did regard homœopathy as a complete system of medicine, and destined to wholly supplant all other methods of medical treatment.

(5) Page 58.—Homœopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives, or diaphoretics; drives off no external affection by internal means; prescribes no warm baths nor medicated glysters; applies no Spanish flies nor mustard-plasters; no setons, no issues; creates no ptyalisms; burns not with moxa nor red-hot iron to the very bone, and the like; but gives with its own hand its own preparations of simple, uncompounded medicines, which it is accurately acquainted with; never subdues pain by opium," etc.—*Hahnemann's Organon of Medicine*, *Preface to fourth American edition, foot-note*, p. 17.









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